MINUTES

OF THE

BROAD RIVER BAPTIST ASSOCIATION,

AT ITS

FORTY-SIXTH ANNIVERSARY,

CONVENED

AT

MASSEDONIA CHURCH,

SPARTANBURG DISTRICT,

S. C.

FRIDAY, OCT. 16, 1846,

AND

DAYS FOLLOWING.

The Introductory Sermon was delivered by Elder D. Scrugs, from 1st Timothy 4th ch. 8th verse.

The Delegates met in the Meeting House, and prayer was offered by brother M. C. Barnett.

Letters were then read from all the churches in union, the names of three delegates enrolled, and the state of the churches minuted.

1st. Elected Elder D. Scruggs Moderator, and M. C. Barnett Clerk.

2d. Opened a door for the reception of churches into our union, whereupon the Gilead church made application and was received

3d. Appointed a Committee to arrange the business of the Association, viz: Brethren D. Dobbins, W. Hill, J. R. Logan, with the Moderator and Clerk, to whom all the papers belonging to the Association were referred.

4th. Elder W. Hill prayed and the Association adjourned until Saturday morning, 10 o'clock.

Saturday Morning 10 *o'clock.*—Prayer by Elder T. K. Pursley.

5th. The report of the Committee on the business of the Association was called for, read and adopted.

6th. Read the Constitution and rules of decorum.

7th. Invited ministers not delegated to a seat in our deliberations.

8th. Called for correspondence from sister Associations, and received from the Tyger River a letter, by the hands of her messengers, J. S. Kimbrell and Wm. Walker; from the Green River, Elder J. M. Webb, messenger, but no letter or package; from the Bethel, a letter by the hand of her messenger, Wm. Thompson; no correspondence from the Catawba River; from the Reedy River none; from the Charleston, a letter and minutes by the hands of her messengers, Rev. Dr. Curtis, and elder Wm. Curtis; the Salem, a newly constituted Association, petitioned by letter for correspondence with our body, but no messenger being present and

for want of some information, the correspondence was not opened.

9th. Appointed a committee on union meetings, consisting of brethren Wm. Roberts, A. S. Gowdelock, E. Barnett and H. Hicks.

10th. Appointed a Financial Committee, viz: Brethren J. R. Logan, W. B. Turner and W. T. Krenshaw.

11th. Appointed Brethren to write letters of correspondence to sister Associations, and messengers to bear them, viz: Brother M. C Barnett to write to Reedy River himself, and Elders S. Morgan, M. Mullenax, messengers: to the Tyger River, W. Hill to write, himself, and Elder T. K. Pursley messenger; to the Catawba, T. K. Pursley to write and Elders W. B. Padget, J. S. Ezell, messengers; to the Charleston, H. Hicks to write, and Rev. Dr. Curtis messenger; to the Green River, J. R. Logan to write, and Elders T. Dickson, D. Scruggs, T. K. Pursley, M. C. Barnett, R. P. Logan, W. B. Padget and W. Hill, messengers; to the Bethel, S. Morgan to write himself, Elder J. G. Kendrick and brethren D. Mitchell, W. T. Krenshaw, messengers.

12th. Resolved, That our next Association be held with Zoali church, Cleveland county, N. C., two miles south of Shelby.

13th. Considered petitions from four churches, viz: Buck Creek, Buffalo, Providence and Massedonia, desiring a reconsideration of the 14th article of our last year's minutes, and instead of that, resolve that each church be entitled to two delegates, and one for every fifty over fifty, exclusive of three ordained ministers.

14th. Elected elder D. Dobbins to preach the sermon introductory to the next Association, and T. Dickson his alternate.

15th. Elected M. C. Barnett to write the next Circular Letter, and that the subject be the unpardonable sin.

16th. Elected brethren to preach on Sunday, viz: W. Hill, Wm. Curtis, J M. Webb and T. Dickson.

17th. The committee on union meetings reports as follows: 1st, at Zion, to commence on Friday before the first Sabbath in April, and that Elders D. Dobins, W. B. Padget, T. K. Pursley, R. P. Logan and T. Dickson attend it; 2d, at Bethlehem, to commence on Friday before the second Sabbath in May, and that Elders R. P. Logan, W. B. Padget, D. Dobbins, M. Mullenax and M. C. Barnett attend it; 3d, at Corinth, on Friday before the second Sunday in August, and that Elders T. K. Pursley, W. Hill, D. Dobbins, D. Scruggs, T. Dickson and Rev. Dr. Curtis attend it; 4th, at Sulphur Springs, to commence on Friday before the fourth Sunday in August, and that Elders T. Dickson, D. Scruggs, M. C. Barnett, J. G Kendrick, S. Morgan and W. B. Padget attend it. The Report was received and the committee discharged.

18th. The Committee on finance reported $35,28 sent up by the churches, for the printing of minutes.

19th. The Circular Letter, prepared by elder W. Hill, was

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called for, read and adopted with corrections.

20th. Elder T. Dickson prayed, and the Association adjourned until Monday morning, 9 o'clock.

The Gospel was preached on Sunday, by those appointed, to a large and attentive congregation.

Monday Morning, 9 o'*clock*.—Prayer by brother Webb.

21st. Called and read letters of correspondence to sister Asspciations, all of which were adopted.

22d. Resolved, That we notice on our minutes the death of our beloved brother elder, Joshua Richards, who has died in extreme old age, since the last session of our Association.

23d. Resolved, That the Clerk superintend the printing and distribution of 1200 copies of these minutes and that he receive $10,00 for his services.

24th. Resolved, That the thanks of this body is due and are hereby tendered to the citizens of this vicinity, for their great kindness towards us during our session.

Rev. D. Curtis prayed, and the Association adjourned.

D. SCRUGGS, *Moderator*,

M. C. Barnett, *Clerk*.

CIRCULAR LETTER.

The Broad River Baptist Association, to the Churches in Union; Grace be unto you, and peace from God our Father, and the Lord Jesus Christ:—

We give thanks to God, dearly beloved Brethren, that his divine spirit has awakened into notice, among you, a subject, that in other sections of the country, has proved so fruitful in advancing the cause of our Redeemer's Kingdom; as that upon which, by resolutions of last Association, we are directed to write you this Letter of Love: i. e. the subject of *Domestic Missions*.

In consideration of the design and high aim of those who appointed our theme, we have proceeded to the investigation of the premises, with all due diligence and carefulness of spirit; and now prayerfully submit to your Christian and intelligent minds, the conclusions (with the reasons upon which those conclusions were founded) to which our researches after truth have brought us. In doing this, permit us in advance to remind you, that the true construction of the term mission, so far as it relates to the subject in debate, is, that it simply describes the trust reposed in persons sent to preach the gospel of the son of God; while the word domestic, limits in its application the labours of persons thus sent to our own country exclusively. This plain view of the subject which is certainly the true one, proves at once, that all preaching of the Gospel by persons called of God and sent to preach, is in deed and spirit, Missionary preaching; although in character, it may not be so regarded by the prevailing

opinions of the world. Assuming then, that our position as thus entertained is correct, which we think we shall be able clearly to establish, the only remaining questions that need be enquired into, are 1st, whether or not, good may be expected to result from the preaching of the Gospel of peace among our own people; and 2nd, whether in connexion with our local Pastors, a traveling Ministry, appointed to supply destitute regions, and to effect an interchange of gifts and graces, is not best adapted to accomplish the great object, of the ministration of life, to a lost and dying world of sinners.

That Good may be expected to result from the preaching of the Gospel, it is presumed, no christian will pretend to deny; for the Christian mind ever places too high an estimate upon the salvation of lost souls, and upon that assurance given in our Holy Scriptures, where it is declared, that it pleased God through the preaching of the Gospel to save sinners, not to be ready to confess its unequaled advantages to society in general, and dying souls in particular. Yes, verily, the glories of the upper world, arrayed in its radiance of loveliness; with the gloomy abodes of the lost, surrounded with all their horrors and gloom, have by the discoveries of truth through this medium, made too strong impressions upon every believing heart, not to implant therein a deep sence of its great worth to the children of men. It is needless therefore, to trouble you further upon our first division, then to allude to it as occasion may require, in the prosecution of our labours.

How this Gospel is to be preached to accomplish the greatest amount of good, comes next to be considered. Where shall we find directions, to lead our minds to safe conclusions in this important investigation! Upon making this enquiry it seems to us, that all minds, and all eyes, and all hearts, ought at once to turn to, and be guided by the great Illuminator of the world, the glorious son of rightousness, the word of God: yes dear brethren, there is our sacred directory, our unerring index, that stands ever pointing out to us, the way in which we should be found travelling. By this blessed and holy standard, we ought daily to try ourselves, both in spirit and practice, regardless of the opinions of men, the interest of the world, or the traditions and errors of the Fathers.— Thus believing, we proceed to invite your minds, to the law and to the testimony, if you allow the word of God to be the law of Zion, and the only safe rule of the Christian faith and practice.

The first notice that our limits will enable us to advert to, in this connexion of our subject, is, the practice of the saviour himself and the manner in which he called and sent his disciples to preach the Gospel to the Jews, before his resurrection; for in fact, this was strictly domestic missionary preaching, being confined entirely to the Jewish Nation. Respecting the missionary labors of the Saviour, we need say but little; all will agree, that after he entered upon his important mission, he travelled all through the country, declaring his own everlasting Gospel, teaching and instructing the people to turn from their sins and unrighteousness. Believing that

this fact will not be denied, we refer you to some of the leading features of the appointment of, and instructions given to the first ministers of the Gospel, by Christ himself, where he says, in reference to the twelve disciples, (Mat. x. 5,) "These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of Heaven is at hand. (Verse 9,) Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city."

The same relation is also recorded (Mark, vi. 8, and Luke, ix. 3.) When the Saviour appointed other seventy disciples, he sent them forth to preach, with pretty much the same directions: See Luke x. 1,) where he says, "After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. Verse 7. And in the same house remain, eating and drinking such things as they give: for the loborer is worthy of his hire. Verse 16. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." We now proceed to lay before you, the directions given to the disciples and apostles, with their practice upon those instructions, after the resurrection of the Saviour; (See Mat. xxviii. 19,) "Go ye therefore," says he, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. (Mark, xvi. 15,) Go ye into all the world, and preach my Gospel to every creature: he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. Verse 20. And they went forth and preached every where, the Lord working with them, and confirming the word. (Acts, v. 42,)

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts, vi. 4,) "But we will give ourselves continually to prayer, and to the ministry of the word." (Acts, viii. 4.) "They that were scattered abroad, went every where preaching the word." And Philip went down to the city of Samaria, and preached Christ unto them. Verse 14. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, &c. Verse 40. But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea. Acts, ix. 32,) And it came to pass, as Peter passed through all quarters, he came down also to the saints which dwelt at Lydia. (Acts, xi. 20.) And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch: who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. (Acts, xiii. 2.) "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands on them, they sent them away." (Acts, xv. 22,) "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barnabas, and Silas, chief men among the brethren. Verse 32, And Judas and Silas, being prophets also themselves, exhorted the brethren with many words and confirmed them. Verse 40, And Paul chose Silas and departed, being recommended by the brethren, &c."

We have here, dear brethren, given a few scriptural quotations; many others of like import might be given to guide your minds to safe conclusions, upon the subject in question. Herein is presented the Christian model: the Heavenly directory—the great Polar Star, that is always calculated, when seen, to bring us safe to the haven of truth, although for a time, clouds of prejudice and error may have concealed from view, its leading advantages and glorious directions. And now we ask, are not the views, doctrines, and practices therein taught and inculcated, missionary, both in deed and spirit. To convince you of this fact, it will be sufficient here, to notice a few leading truths, contained in this descriptive illustration, characteristic of missionary proceedings. First, you will observe that the practice of our dear Saviour, when on earth, was to travel and preach; that he was seen thus instructing the people, in the ship, in the temple, in the woods, in the people's houses, private and public, by night and by day. That he directed his ministers to go from city to city, and from house to house, and to preach his

Gospel throughout the Jewish nation. That they, being thus instructed, left all their worldly business, their ships, their nets, their homes, their wives and children, and were seen at times attending upon the ministry of their Lord and master, that they might learn of him, his doctrines and plan of life and salvation; so that they would be able to teach others to observe, whatsoever he had told them. At other times, prosecuting their journey, by his immediate appointment, through the country, declaring this news of life and salvation from house to house, by night and by day, throughout the whole region round about Jerusalem. Secondly, that after the resurrection, these same ministers, with their successors, were directed to go into all the world, and to preach the Gospel to every creature, to teach all nations, &c. And that in obedience to this direction, they went forth every where; that daily in the temple, and in every house, they ceased not to preach Jesus Christ,—that they gave themselves continually to prayer, and the ministry of the word; passing through all quarters, preaching the Gospel, exhorting the people to turn from their sins, and confirming the brethren with many words. That under this operation, the Lord blessed their labors abundantly, as you will see, by reading the "Acts of the Apostles," where thousands upon thousands of souls are represented as believing in Christ, and gladly accepting the reigning influence of the laws of life and salvation, in their dark and benighted minds. You will please notice again, that the disciples and brethren were careful in their church capacity, to enquire, and ascertain where the preaching of the word was especially needed: that they were frequently seen sending the ministers, chosen and chief men, such as had ability and fitness, especially to meet the pending emergency, to preach the Gospel, teach the people, confirm the brethren, dispel error, and establish the laws of the King of Zion in the hearts of the people: and that in every instance, God owned and blessed their labors by the immediate overshadowing of his mercy, and outpouring of his grace and love among the people, where they labored.

With the light thus afforded through the medium of our Holy Scriptures, so forcibly calculated to bring your minds to rest upon truths thus clearly exhibited, we might here close our address, being persuaded of their superior claims, to the notice of all men. Nevertheless, we deem it expedient, in confirmation of what we have above declared, to lay before you a few facts, connected with the history and practice of the church, from the time of the apostles up to the present moment: this we cannot do in detail, as our limits are too much confined.

Eusebius, one of the great writers of parts of the third and fourth centuries, in giving the history of the proceedings of the church up to this time, bears direct testimony to the blessedness of this sacred practice. In speaking of the success of the missionaries, in connexion with the pastors, under the name of evangelists, says, that under a celestial influence,

and this co-operation, the doctrine of the Saviour, like the rays of the sun, quickly irradiated the whole world; that presently the sound of these inspired evangelists and apostles had gone throughout all the earth; that throughout every city and village, like a replenished barn floor, churches were rapidly found, abounding and filled with members from every people; and that in this, the scriptures were fulfilled, that said, a "Nation shoulc be born in one day." The learned Dr. Mosheim, in his Ecclesiastical history, speaking of the favorable events, connected with the proceedure of the church, in almost every century, leaves ample testimony of the great results of missionary labors; representing, that by their names great numbers were brought to the light of the Gospel in almost every nation.

We observe in the next place, that when the Saviour sent his ministers to preach the Gospel to a dying world of sinners, he did not leave them, (nor any other person wishing to know the truth,) in the dark, as to how their temporal wants and needs were to be supplied; for in the foregoing scriptural quotations this subject is clearly set forth, for you will perceive there, that in the very first dawning of the day of grace, the Saviour, in his practice, and in his appointment, was careful upon this very point; so as to give information, that while his ministers were performing their laborious duties with deep anxiety of soul, He, the King of Zion, declared that they had a right to their reasonable support among the brethren and people. That they need not be careful about gold, nor silver, nor brass, nor scrip, nor clothes, nor provide themselves wherewith, for the laborer was worthy of his meat, was worthy of his hire, meaning clearly, that their needs as to gold, siver, &c., should, and ought to be supplied by the people, and declaring at the same time most emphatically that whatever was done to them should be taken as done to himself and particularly noticing that it should be more tolerable for Sodom and Gomorrow, in the day of Judgment, than for such as refused to receive the Minister with his offers of mercy and to obey the directions given in this sacred Law of his divine Kingdom. In support of this ordinance of the blessed Saviour, the Holy Spirit instructed that eminent Apostle Paul, to say to the Church, that they that are taught in the word ought to communicate unto them that seeketh in all good things. See Gal. 6c. and 6v., as also in 1st Cor. 9c. where he says, "Have we not power to eat and drink? Have we not power to lead about a wife or sister who a warfare any time at his own charges? Who planteth a vinyard and eateth not of the fruit thereof, or who feedeth a flock and eateth not of the milk of the flock." Say I these things as a man, or saith the law the same also, for it is written in the law of Moses thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen, or saith it altogether for our sakes? For our sakes no doubt, that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing

that we shall reap your carnal things? Do you not know that they who Minister about Holy things live of the things of the temple, and they which wait at the Alter are partakers with the Alter. Even so hath the Lord ordained that they which preach the Gospel, should live of the Gospel.

May the Lord give you understanding in all things, and hearts to do his will, and prosper you most abundantly in the Spirit and love of the Gospel of peace for the good of souls, and sake of our blessed and Divine Redeemer.

D. SCRUGGS, *Moderator.*

M. C. BARNETT, *Clerk.*

☞ Received of the Rev. M. C. Barnett, the sum of $25, the amount due for printing 1200 copies of the Minutes of the Broad River Baptist Association.

Z. D. COTTRELL, *Printer.*

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Churches.	Post Offices.	By whom Supplied.	Lord's day	Ministers names in small Capitals. Licensed Preachers in Italic. Those marked thus * were absent. DELEGATES NAMES.	Bap'd.	Rec'd by Let.	Rest'd.	Dism'd.	Excl'd.	Dead.	Total.	Contributions
Buffalo.	Irvinsville, N. C..	D. Dobbins,	4	S. E. Turner, E. Wilson	1	1	0	5	0	1	50	$ 03
Sandy Run,	Moresborough, N. C.,	D. Dobbins,	3	" D. Dobbins, W. M'Kinny G. Hamrick,	5	4	0	7	2	6	151	2 00
Friendship.	Smiths' Store, S. C.,	T. Dickson,	3	" J. Hill, T. Roundtree,	3	1	1	9	2	3	69	1 36
Cedar Springs,	Cedar Springs, S. C.,	M. C. Burnett,	4	" M. C. Barnett, E. Burnett,	5	2	0	3	2	1	68	1 20
Buck Creek,	Dunsens, S. C.,	D. Scruggs,	3	" J. Ezell, H. Hicks,	5	2	1	9	2	0	119	2 00
Long Creek,	Hodgesville, N. C..	W. Hill,	3	" W. B. Loye A. Wyet	0	0	0	1	4	3	80	43
Providence.	Limestone Springs, S.C	S. Morgan.	1	" J. Cooper, J. Byars,	2	1	3	6	1	0	105	1 50
Elbethel,	Gowdysville, S. C.,	D. Scruggs,	1	" A. S. Gowdelock, W. Morehead,	0	3	0	1	0	0	62	1 60
Goucher Creek,	Hurricane, S. C.,	F. W. Littlejohn,	3	" J. Tolleson, Wm. Austell,	7	0	0	2	3	3	119	1 06
Antioch,	Antioch. S. C.,	W. Hill,	1	" W. Hill, J. Whisteront, A. T. Guiten,	9	3	0	10	4	1	159	2 00
Zion.	Bushy Creek, N. C.,	D. Dobbins,	1	" A. Elam. J. Anthony.	0	1	0	0	4	1	60	1 25
Wolf's Creek,	Reidsville S. C..	W. Hamon,	3	" W. S. Mills, J. Usery.	8	4	3	3	1	0	94	1 77
Macedonia,	Hurricane, S. C.,	J. S. Ezell,	4	" J. S. Ezell, J. Cooper,	0	0	0	7	2	3	62	1 00
Philadelphia,	Glen Springs S. C.,	M. C. Burnett,	2	" J. C. White, L. Lankford,	1	2	0	13	2	0	55	1 25
Bethesda,	Barnettsville, S. C.,	T. Dickson,	1	" A. Strebert, Wm. Bryant	35	7	0	6	0	1	126	1 50
Camp's Creek,	Buck Shoals, N. C.,	W. B. Pace,	1	" W. B. Pace, W. B. Hines,	21	4	0	0	2	0	76	1 10
State Line,	Buck Shoals, N. C.,	D. Scruggs,	3	" D. Scruggs, W. B. Turner,	1	0	3	0	0	0	46	1 25
Mount Ararat,	Derrydale, S. C..	T. Dickson,	4	" J. Peeler.	7	0	0	5	0	0	28	50
Hebron,	Mountain Island, N.C..	No Supply,		" No Return.		0	0	0	0			
Zoar,	Shelby, N. C.,	"	2	" J. R. Logan, D. Putnam,	0	0	0	0	0	0	47	1 00
Zion Hill,	Hurricane, S. C.,	"		" No Return,		0	0	0	0	0		
Corinth,	Limestone Springs, S C	T. K. Pursley,	2	" T. K. Pursley, *T. J. Campbell*,	3	0	0	1	0	0	42	1 50
Cappernaum.	Bethel, N. C.,	W. Hill,	2	" W. Roberts, L. Gardner,	5	2	0	4	1	0	42	1 50
Bethlehem.	White Plains, N. C.,	R. P. Logan,	3	" R. P. Logan, Z. Ezell,	6	0	0	1	0	2	31	50
Sulphur Spring,	Glen Springs, S. C.,	T. Dickson,	4	" P. West.	0	0	0	2	0	0	12	50
Unity,	Hickory Grove S. C.	No Supply,	1	" A. G. Smith,	2	1	1	6	0	1	37	50
Up'r Fair forest,	Unionville, S. C.,	J. G. Kendrick,	1	" W. T. Crenshaw,	2	2	1	2	1	0	53	1 00
Pacolet,	Pinckneyville, S. C.,	J. G. Kendrick,	3	" J. G. Kendrick. M. Mulinax,	4	1	1	4	2	1	131	1 50
Double Springs,	Cane Call N. C.	S. McCary,	2	" W. Covington, M. Gold	7	2	0	1	0	2	42	1 00
Gilead,	Jonesville, S. C.,	A. Ray	2	" E. Palmer. D. Mitchell,		0	0	0	0	0	71	1 00
				Total,	139	40	14	103	33	29	2074	$35 23